



Religious Education  
EXHIBIT

Pacific School of Theology



april 12, 1970

does your school need freeing up?  
"racso" awards to year's worst film  
church is what you make it  
last call for creative arts

*Is the Church worth the effort?*

*Should young people have a voice in church affairs?*

# We Can't Cop Out

*Why doesn't the church wake up to what's going on in the world?*

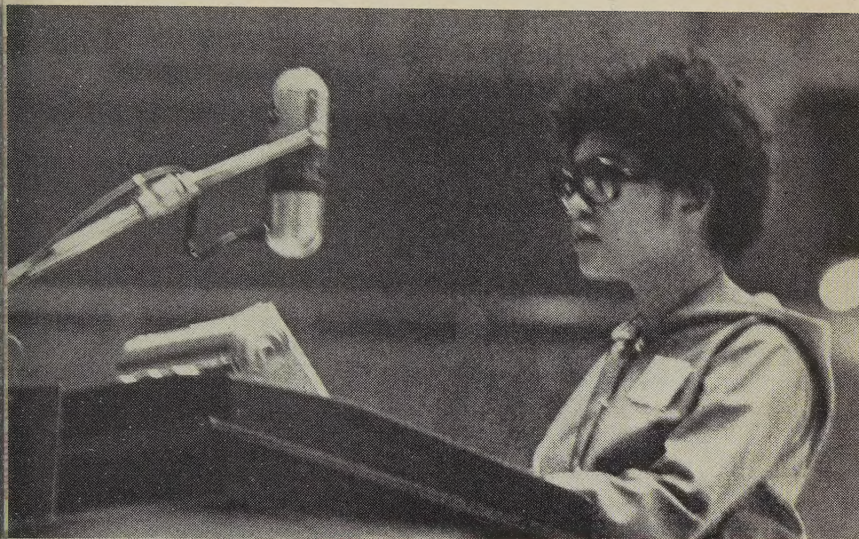
*These are some of the questions which youth around the world are asking. And, increasingly, young people attending regional or national or international church assemblies are speaking up, requesting a chance to be making their presence felt.*



*Doug Swenson (below) listens to debate during the Special General Convention of the Episcopal Church last August. Leonora*

In August 1969, the Special General Convention II of the Episcopal Church met at Notre Dame University. Youth were present at work at this General Convention and two of them: Leonora Anathany of Savannah, Ga., and Doug Swenson of Cincinnati, Ohio, have written the following report and analysis of that meeting in order to share their views on the place of youth in the church.





# We can't cop out

**g:** In April of 1969, I attended the Diocesan Convention of South-Ohio with about 70 other high school students. We placed seven resolutions before the convention which we lobbied for. We were not heard on the floor of the convention, though no vote. The convention passed six of the seven we proposed: lowering the voting age in Ohio, encouraging parishes to elect youth to their vestries, supplying draft counseling, encouraging the election of youth parish delegations to diocesan conventions, opposing capital punishment, allowing 16-year-olds to vote on vestries, and adding \$55,000 to the diocesan youth activities

budget. We nominated one boy to the Diocesan Council, and I was nominated to attend the national convention. We were both elected. So, I became one of the 800 deputies to the General Convention. Since the average age of the deputies was 57, my expectations at 17 were rather different from the average.

**Leonora:** I was one of about 90 kids invited as special guests of the Convention to share and represent the youth viewpoint in the Episcopal Church. And, although I was born an Episcopalian, it wasn't until last August that I became aware of the church's true identity. We

# Youth /

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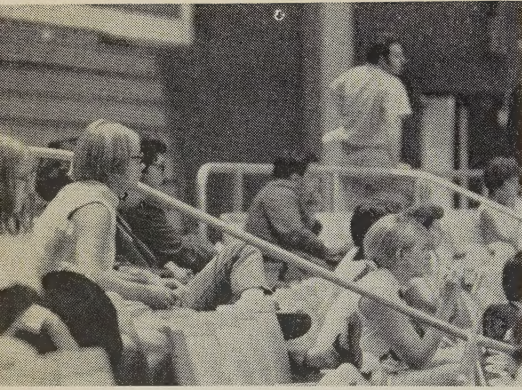
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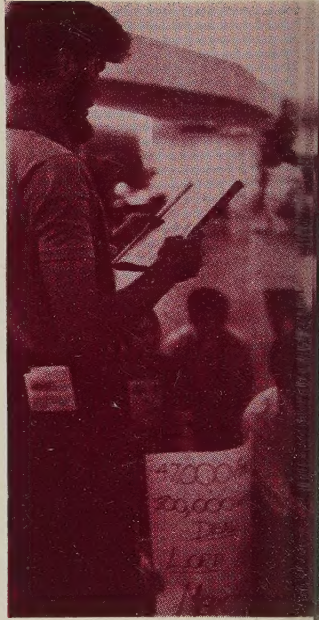
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 Church of the Brethren

YOUTH is also  
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*Youth were visible and active at the convention—in addition to sitting in on sessions and lobbying for their views, they participated in a special Peace Vigil.*



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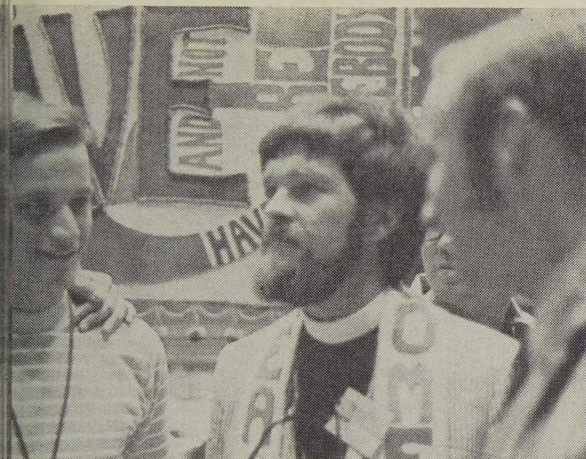
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# We Can

th delegates gathered for a  
 -convention session two days  
 or to the convention at Camp  
 ef Shavehead in Cassopolis,  
 h. Here we became acquainted  
 I prepared ourselves to confront  
 church with such issues as  
 ognizing, seating, and, possibly,  
 ing youth the vote. Some of  
 attended a session of the Execu-  
 e Council, the governing body  
 the church, between conventions.  
 e were visited by members of the  
 neral Convention Special Pro-  
 m (GCSP) and wrote several  
 ition papers in which we pre-  
 ted our views on the Selective  
 vice System, Minority Groups,  
 uth Congregations, and Youth  
 ists. We proceeded to the  
 nvention with optimism and en-  
 siasm to get some real and con-  
 sive answers for the youth of the  
 scopal Church concerning what  
 considered to be the pertinent  
 es of our time.

**Doug:** With so many youth present, I was expecting things to happen as they did at my diocesan convention. But they didn't. The youth were not allowed on the floor of the convention either to sit, watch, speak, or vote. They were not allowed into the house committees either as members or as witnesses. In fact, the only thing they were allowed to do was participate in the delegate work groups. Unfortunately, attendance by the deputies at these groups was nominal, and discussion without the official deputies was futile. In my own work group, the student assigned to the committee was at every meeting, only five of the 20 assigned deputies came.

**Leonora:** As a young churchman who represents the youth, as well as the Black people, of the church, I found the Episcopal Church unable truly to face and act upon

# CopOut



definite issues. At the Convention the Church was confronted with such questions as whether to fund directly BEDC (Black Economic Development Council) and whether to give sanctuary to two AWOL soldiers opposed to the war in Vietnam. Their response to these requests was basically nothing!

**Doug:** Despite barriers, the kids tried to influence the Convention and instill a sense of urgency to the work of the deputies. Through Mr. Ed Morgan, a deputy from Arizona who worked with the youth, they were able to introduce some resolutions to the floor. Bills advocating the insurement of minority rights, abolition of capital punishment, reform of the penal system, establishment of ecumenical youth ministries, withdrawal from Vietnam, opposition to the Selective Service System, and renewal of spiritual sanctuary were introduced in this manner. Of all these, only the bill asking for consideration of renewing the practice of spiritual sanctuary made it to the floor. Then it was tabled.

**Leonora:** I see the church as being run by men with antiquated ideas and a very limited scope of today's

contemporary problems. They are shackled by two forces: one, the fear of change; and two, their inability to trust. There are concerned people who wish to see church change and move forward but they are a minority. As it stands today, the church is run by a majority of white racists who are afraid to trust and to change. We, the youth, are felt by this group to be incapable of leadership.

**Doug:** Youth weren't the only ones having trouble getting their voice across. Black clergy and laity had problems too. But, they had a voice and a vote and could demonstrate that the convention deal with this. Still, their bills came out of committee with a "watered-down" lid. A special committee handled concern for the Black Manifesto; resolution referred directly to the Manifesto only once, even so, opposition to the bill was fierce. The bill was divided and amended eight different times, twice with deletions, five times with substitutions, once with an addition. Each amendment demanded debate and a vote, some with more than one balloting, others with special voting procedures. It took time. When a final call





**Leonora took an active role, not only as a youth delegate, but as part of the Union of Black Clergy and Laity which was at work during the convention.**

...de to end debate and vote on the bill, it was midnight. The bill was carried. It reaffirmed the principle of self-determination, recognized the BEDC, supported the General Convention's Special Program's authority to fund organizations like BEDC, and directed that BEDC apply to GCSP for the money it needed.

But, that wasn't what the Blacks wanted. The convention had bypassed the issue of dealing directly with BEDC. Blacks demanded the allocation of \$200,000 to BEDC without the run-around of going

through GCSP. The bill was reintroduced. This time an amendment was added that the National Committee of Black Churchmen be given the \$200,000. By midafternoon the bill carried.

**Leonora:** I feel the church should use its influence in the country by taking definite stands on the issues which confront us: Selective Service, Vietnam, continued exploitation of minority groups, youth voice and vote in the church. Further, the church can also contribute financially to many organizations which are already at work or have taken stands on these issues.

**Doug:** To the students, Blacks, and a number of deputies, the time we spent in dealing with the BEDC

# CopOut?

bill, for example, was preposterous. We wondered why such endless debate was necessary, what caused it? The Rev. John Coburn, President of the House of Deputies, has since said that it comes from the church's unwillingness to look ahead and see its mission. He questioned whether or not the church would deal with society or withdraw from it. Other deputies expressed the opinion that the church is not willing to deal with issues, instead it worries about who discusses them.

**Leonora:** The Episcopal Church can take no other road but to go forward by acting and standing positively. At stake is its very life and image. The Church's next chance, perhaps even its last chance, will be at the 1970 General Convention in Houston. This is a new world and old solutions are not suitable. What happened at Notre Dame, mainly the disruption of the Convention, should not have to happen again, but it can. The Church must extricate itself from the parliamentary processes which bogged it down at the last convention and come to grips with itself.

**Doug:** Youth, Blacks, Indians, Mexicans are all parts of the Church. In the past the Episcopal Church has been guilty of listening only to the white majority. I'm on the Agenda Committee for the Houston Convention and I want to make sure they listen this time.

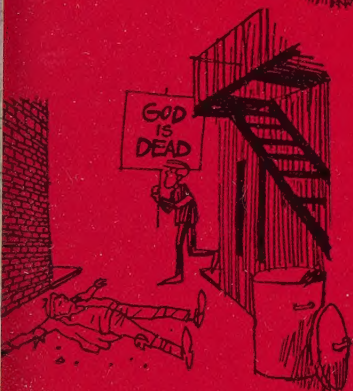
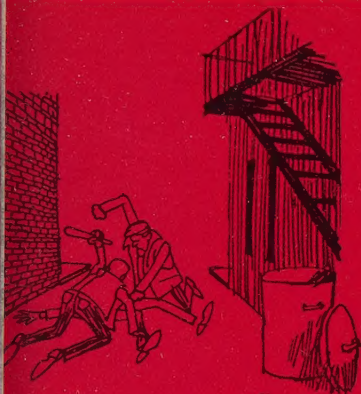
**Leonora:** Episcopalian youth and youth in other churches should continue to fight for what they believe in and the rights we feel we should have. We must help to mold the church for the future because they are its next leaders. We have a definite commitment to the saving of our churches. It has, in many of our eyes, failed us, but we cannot fail or "cop out" on it. In saving our churches, we will be helping make the world a more peaceful place in which to live. We cannot be passive, but must respond to the challenge.

**Doug:** Through participation in their local churches, high school youth can affect the policies of the denomination. Organized youth action in the parish can result in the election of youth or their representatives to church council. These local councils in turn elect delegates to regional conventions to determine regional priorities. In turn, these meetings elect the delegates to national conventions and these conventions decide how the church will deal with society. By electing people who have young ideas to vestries, to diocesan conventions, to national conventions, youth have the power to affect what the Church does.

We did it in Southern Ohio. You can do it where you are.

# We Can't.





# YOUTH goes to the movies

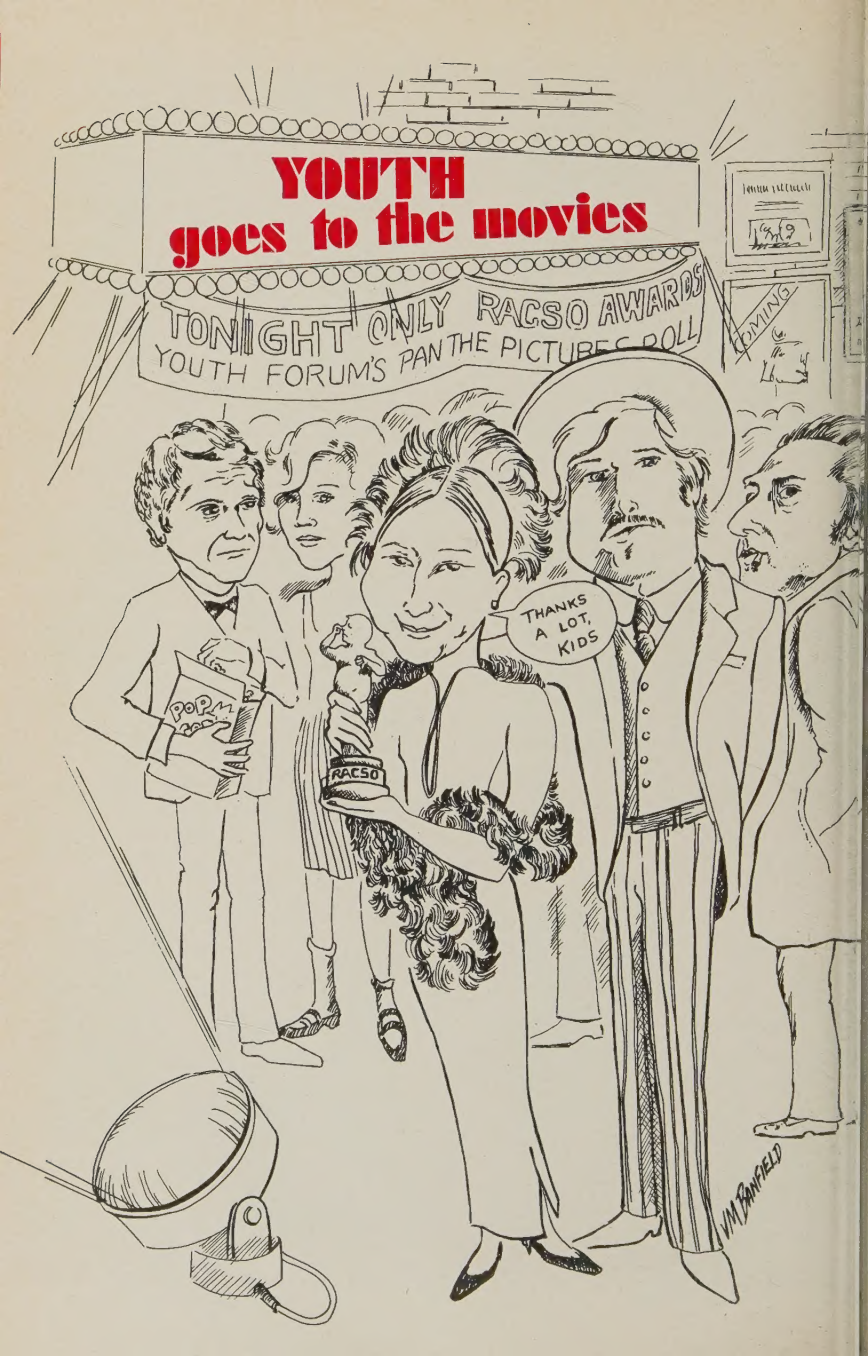
TONIGHT ONLY RACSO AWARDS  
YOUTH FORUM'S PANTHE PICTURES ROLL

YOUTH FORUM  
1989  
1989

MOVING  
1989  
1989

THANKS  
A LOT,  
KIDS

W. B. BARNFIELD









## WINNERS . . .

And, not to be outdone by Hollywood and New York, we also asked our contact group their opinions on what the best film was in 1969, as well as their nominations for best actress and best actor.

*How would you rate their choices?*

### BEST MOVIE

**Easy Rider**  
**Romeo and Juliet**  
**Butch Cassidy and the Sundance Kid**  
**The Reivers**  
**Oliver**  
**Funny Girl**  
**Midnight Cowboy**  
**Alice's Restaurant**  
**Last Summer**  
**The Sterile Cuckoo**



## **BEST ACTRESS**

**Liza Minnelli**

*(Sterile Cuckoo)*

**Barbra Streisand**

*(Funny Girl)*

**Olivia Hussey**

*(Romeo & Juliet)*

**Patty Duke**

*(Me, Natalie)*

**Ali McGraw**

*(Goodbye, Columbus)*

**Jane Fonda**

*(They Shoot Horses,  
Don't They?)*

**Katherine Ross**

*(Butch Cassidy)*

**Shani Wallis**

*(Oliver)*

**Petula Clark**

*(Goodbye, Mr. Chips)*

**Pat Quinn**

*(Alice's Restaurant)*

## **BEST ACTOR**

**Robert Redford**

*(Butch Cassidy)*

**Peter Fonda**

*(Easy Rider)*

**Steve McQueen**

*(Reivers)*

**Cliff Robertson**

*(Charley)*

**Arlo Guthrie**

*(Alice's Restaurant)*

**Paul Newman**

*(Butch Cassidy)*

**Dustin Hoffman**

*(Midnight Cowboy)*

**John Voight**

*(Midnight Cowboy)*

**Leonard Whiting**

*(Romeo & Juliet)*

**John Wayne**

*(True Grit)*

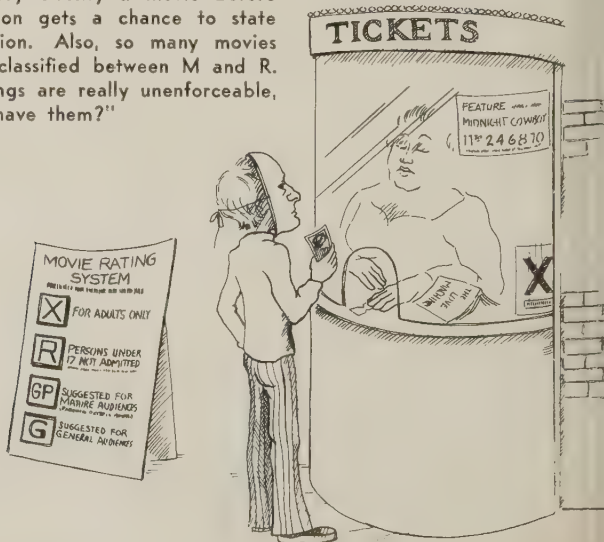
## RATING THE RATING SYSTEM . .

Yet, perhaps more important than "what was the best picture of 1969?" or "who gave the best performance in supporting role?" are the two, sometimes related, questions of the movie rating system now in use, and the general quality of current films.

*"The rating system doesn't make sense," commented Joan Sadlier of Fairview, N.M. "Violence should also be taken into account. Sex is not the only evil."*

"The movie ratings are unfair to both the movies and the viewers," said Pat Ethridge of Colorado Springs. "They are unfair to the movies because they classify a movie before the person gets a chance to state his opinion. Also, so many movies can be classified between M and R. The ratings are really unenforceable, so why have them?"

Bob Sherman of Portland, Ore., agreed—"It's insane. To think that someone could arbitrarily decide I were to see a movie or not. Movies are a direct reflection of life, and do you GMRX THAT?"





biggest gripe," said Sue  
er of Milwaukee, "is that  
e been paying 'adult' prices  
we were 12, but we can't  
into 'adult' movies until we're  
I know there are student  
s in some places, but we  
t have them here."

*"It seems as though nothing deeper than Mickey Mouse rates a G," added Pam Farley of Attleboro, Mass. "The system has to be realistic to be useful."*

some teens disagreed. "I like it," said Kimberly Tyner of  
rrington, Pa., "I know that I wouldn't want to spend two  
lars to see a movie and then find out it is nothing but sex."

feel it's a good idea. But,"  
anda Seidel of Pottstown, Pa.,  
inted out, "if they are going to  
strict the movies, they should  
more strict on the rules about  
ting young teenagers in the  
and X films."

*"It's an unfortunate feature of today's movies," added Gregor Campbell of Halifax, N.S., "but I think it is perhaps necessary among the 'trashy' movies that are so common."*

*Nancy Ibach of Royersford, Pa. summed up a lot of feelings when she said, "The rating system is good for some and bad for others. People mature at different ages." And Steve Wolff of Culver City, Calif., agreed, "It seems like a good system until you're not allowed to go to a movie you want to see because you're too young."*

Julie Garratt of Seattle, Wash., shared her rating of the rating system: "G—Walt Disney movies; M—some really fairly decent movies; R—the best movies; X—they're out to do one thing, make money on sex."

## GENERAL OPINION OF MOVIES . . .

From talking about the rating system, the youth went to share their opinions on films in general.

*"As always," said Ray Griffith of Sechelt, B.C., "there are some good ones and some bad ones. The content of movies seems to flow with the morality of the public."*

Jill Goodwin of Camden, Me., also mentioned the cost of films as a factor, "The admission is getting so high that one has to be very selective about which movies one really wants to see. There are so many really bad movies, but there are some good ones still being produced."

"I don't go," said Peg Deinkin of Los Alamos, N.M., "because I don't consider it many worth my money and time."

A number of young people were extremely critical of the films currently being produced: Karen Hagelberger, Lincoln, Neb., said, "Very few movies are entertaining anymore. It is terrible when the movies are of such a low grade that you are embarrassed to go with a date."

"There are really very few movies I rate as being 'good' today," agreed Deborah Blum of New Philadelphia, O., "the majority deal too much with sex in which nothing is left to the imagination. What happened to good old love stories? There are not enough classics either, such as 'Dr. Zhivago,' 'Romeo and Juliet,' and 'Gone with the Wind.'"



"It's really too bad that the movie-makers take advantage of the millions of stupid Americans who with their small capacity for culture go to see the 'skin flicks,'" added Danny Brooks of Bangor, Me. And George Powell of Elgin, Ill., concurred, "Movies are selling out to the box office."

*Other youth totally disagreed with the opinions expressed above—though agreeing perhaps that sex is overplayed in the films. Alan Richardson of Seattle put it this way: "I like movies are getting more real to life, and are getting away from the standard plots. However, too much sex for the sake of sex is ruining many good movies."*

*They are based more on youth concerns and problems," agreed Patricia Shaar, Scranton, N.D., "but youth and sex, though, are being overdone. In a few films it is a part of the story, but in most, it is a tasteless crowd-getter."*

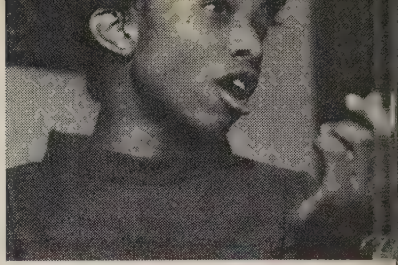
"Many of them are really great," said Mary Giheo, Sunnyside, Wash. "They deal with today. Youth, drugs, etc., are what films are all about. They make a viewer more aware about many things."

*Mara Deaton of Newton, Iowa, reported enthusiastically, "Movies are at a peak of 'goodness.' You can see almost any kind of movie you want, from 'Last Summer' to Walt Disney's Mickey Mouse. If you haven't found a movie you like from last year and this, you must not like movies."*

*In general the movies are interesting, entertaining, and enjoyable," said Gene Motley of Dannville, Va.—who then went on to comment, "However, I can't believe some of the movies are so typical of the average teenager, as the advertisements say they are."*

"Movies today are really fabulous!" exclaimed Beth Morgan of Alexandria, Va. "So many movies are succeeding in communicating relevant ideas to all ages, and these ideas are truly worth listening to. Movies today have a lot to offer."

*How can youth have such diverse opinions on the quality of current films? Perhaps Dave Ross's opinion (Cleveland, O.) sums it up best, "The movies today are at extremes. Most of the movies are real junk, slapped together to make some easy money. However, the movies that aren't made solely for a profit are usually fantastic."*



# the “new school

*In a South Bronx ghetto, a storefront becomes a “Street Academy” where teen-age dropouts receive a crash educational program to make them employable.*

*In Philadelphia a few hundred high school students take art courses in the art museum, in converted factory lofts, in business offices as members of the “Parkway Project,” a school which uses the whole city as its “building.”*

*In Portland, Oregon, a “free school” opens with volunteer teachers who agree to teach whatever students want to learn.*

*In Washington, D.C., black students organize their “Freedom School,” where for half a day black students study a curriculum emphasizing the black experience.*

All over the country there is an explosion of such radically experimental schools which will probably have a profound effect on the public schools of our nation. And even if you can't attend one of these experimental schools, there are some things you can do to help your own school install some of these programs working successfully in these experimental schools.



# Explosion and you

Dr. Allan A. Glatthorn, the author of this article, is principal of Abington High School, Abington, Pa., and a nationally-known educator.

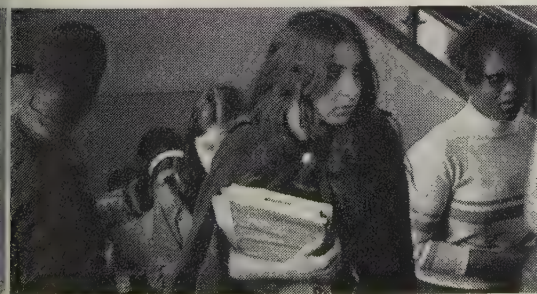
But before I talk about what I can do to make your own school more experimental, it will probably help if we can take a look at the reasons behind the explosion and also try to see what these new schools have in common.

Since the new school explosion probably only one or two years ago, it is too early to write its defini-

tive history. But we can look back and make some guesses about the things that probably helped the movement catch hold:

- Growing dissatisfaction with the large public school. Even though the public schools have by and large done an effective job in educating the mass of students, there are increasing signs that many students are not getting the education they need in order to survive in the world of the Seventies.

- Increasing militancy among black students and their parents. During the last five to ten years, black people have become more and more



# Freedom

disenchanted with the education young blacks are getting in the public schools. While public schools are now responding with "black curricula," many black people still feel that black students need a different kind of school.

■ A heightened desire on the part of people in the city to have more control over their lives. Largely as an outgrowth of the black militancy mentioned above, people living in the city have learned how to seize and use power to improve the quality of their own lives. And often one of the first goals they work for, once they have organized, is getting better schools for the children.

■ An increased activism on the part of young people. The youth rebellion of the late Sixties has had a

significant effect on our ideas of education. Young people have most forcibly proved to adults that youth have power if they choose to use it, that they want a more relevant education, and that they won't put up with rigid rules that restrict their freedom.

And there were writers, of course, who gave the new social movement its slogans and its credibility. John Holt (*How Children Fail*), Edgar Friedenberg (*The Tyranny of Youth*), Paul Goodman (*Compulsory Mis-Education*), John Kozol (*Death at an Early Age*), George Leonard (*Education Ecstasy*) are all writers of a more or less radical bent who found public schools a prison and pointed the way to freedom.



*What is that way to freedom? What are the characteristics of the radically new schools that may be the wave of the future?*

are all different, of course, because they prize individuality and only reflect the single vision of the founder. Yet they do have things in common, and it is common features more than differences that should interest

First, they are small. While there are big cities like Chicago planning experimental schools for 1000 or more students, such large size is the exception rather than the rule. Even some of the new schools have only ten or twelve students and one or two teachers, most seem to cluster in the 100-200 range. Why the small size? In part it is simply a reaction against the bigness of modern life. Students and teachers feel that the institutions of modern life have become too big. There are big churches, big schools, big businesses, and big cities—and bigness depersonalizes us.

There is another more positive reason. Those who work in these schools feel that such small units can create a new sense of community where each person feels he is

known, knows he counts, senses he is needed. John Bremer, director of Philadelphia's Parkway Project (he doesn't even want to call it a school) insists that 130 is a kind of magic number. Once a school gets above that number, he feels, it loses the capacity to regulate itself. So instead of increasing the size of the first Parkway Project when its success attracted great interest, Bremer started two more small units or communities as he calls them. Like other radical educators, Bremer believes that we need smaller units if we truly want to create a sense of community.

Second, there is much involvement with the surrounding neighborhood. In almost all of these new schools there is a definite attempt to get students outside the unreal environment called "school" into the real world called "life." There are two reasons for this. First, we know that almost all our communities have jobs to be done that young people can do, and we see a need now to make better use of the talents and the energies of the



# Involvement

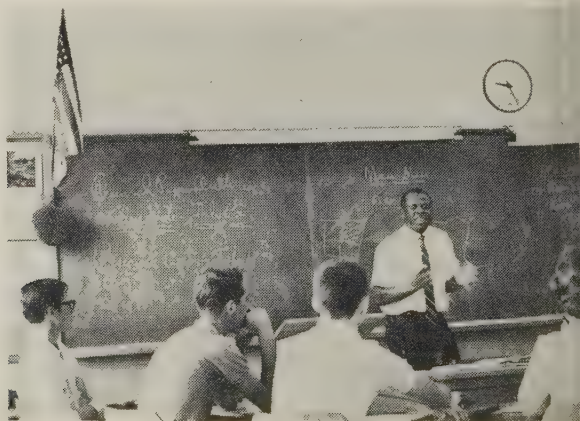
young. More importantly, perhaps, we have finally realized that such work, service, and study in the community are more meaningful and truly educational than sitting in a school.

You see, the school is a protected environment. To a great extent the school protects you from your mistakes, and you have no chance to test against reality the things you are learning. But when you are working on a job or helping someone in the community, you see the consequences of your failures and the impact of your success.

■ Third, almost all these schools give real power to the student. Even the would-be delinquents of the street academies are trusted enough to make their own rules. Some of

the rules made up by students at the Christian Academy Mini street academy in Chicago are: "no weapons allowed in the building," "no reefer or alcoholic beverages allowed in the building . . . respect for sisters: no swearing." And once a week the students in the Park Project meet in a kind of town meeting with their teachers to discuss common problems and solutions. And in the town meeting each person—student, teacher, and rector—has only one vote.

The experience of these schools so far indicates that by and large students assume more responsibility for their behavior when they have developed the rules. If you have to carry out a rule someone else has made up, you become resentful



ious because you question his  
to rule your life. If you have  
ey a rule which you have made  
you do so more willingly be-  
you had a share in its develop-

It's not only in rule-making  
students have more power in  
experimental schools. In many  
them they rate their teachers  
their courses, indicating hon-  
what they like and what they  
ce. They also have more say  
etermining the curriculum; in  
in a few of the experimental  
ds the curriculum is entirely  
mined by the students.

urth, that curriculum—whether  
oped by students or teachers  
th—looks much different than  
standard high school curri-  
n. For one thing the courses  
for a shorter time than the  
ses found in conventional  
ols: Nine-week, twelve-week,  
eighteen-week courses are much  
common than year courses.  
the content of the courses is  
a more concerned with the is-  
of today and more immediately  
ed to student interests. Courses  
titles like "The Poetry of  
," "The Drug Experience,"  
Decaying Cities," and "The  
ch for Peace" are increasingly  
non.

Advocates of such relevant cur-  
ricula argue that these crucial prob-  
lems of our age must be solved and  
only knowledgeable young people  
can solve them. They also point out  
that such courses still permit the  
young person to learn the important  
skills and processes needed to func-  
tion effectively. You can learn to  
read novels just as well by reading  
*Strangers in a Strange Land* as you  
can by reading *Tale of Two Cities*.  
And the chances are quite likely  
that you'll read the contemporary  
novel where you would probably  
buy *Cliff's Notes* for the classic.

■ Fifth, there is a different student-  
teacher relationship in most of these  
schools. The teacher is not seen as  
some authority figure parceling out  
secret information that only he  
knows. Instead, the teacher more  
likely sees himself as a fellow-in-  
quirer, as a helper, as a friend. Al-  
most all the classes in these new  
schools are marked by a warm in-  
formality, with students frequently  
addressing teachers by their first  
names.

There is a valid reason for this  
new equality. Years ago the teacher  
was like a high priest of knowledge  
who alone knew the facts recorded  
in the great scholarly works, and it  
was his task to pass on that knowl-  
edge by word of mouth to the

# Equality

young. But in a television age that role doesn't make any sense any more. In some cases the student is likely to have more facts than his teachers. And yesterday's facts are likely to become obsolescent by tomorrow. So the teacher who stands in front of a class re-hashing facts from the textbook often seems to today's student like a throwback to medieval times.

■ Next, there is much less stress placed upon the bricks and stones of education. The new schools have tried to call us back to the essentials of learning—a student and his teacher. So out are the fancy buildings and the expensive hardware and a complex administrative bureaucracy. In their place are storefronts, factory lofts, office buildings, open fields—any place where a small group of students can simply sit and talk informally with their teachers.

■ Finally, there is a definite attempt to broaden our notion of "teacher." The new schools are saying we don't have to have middle-aged people with college degrees and courses in education to teach young people. All we need is a sensitive mature person who has something to give. So everybody can get into the act. Students can teach their fellow students. An automobile mechanic can teach auto-

motive maintenance. A naval officer can teach mathematics and oceanography. And in the process of destroying our notion about what a teacher is, these experimental schools have found hundreds of willing and able people with all kinds of unique talents to share with the young.

Now listing their contributions in this way should not suggest that these new schools have found a magic answer to all our problems and that they have not encountered any difficulties. Some have run into real trouble because their atmosphere was too permissive. Now they seem to have any hard time to prove that students are learning the three R's. And critics are quick to point out that all these schools are dealing with very special student bodies—either students who wanted an experimental education or students who had matured by dropping out of school.

Despite these reservations, educators are watching these schools closely because they seem to have found some answers that make sense. And the teachers and students attending these schools are almost unanimous in their enthusiasm, vowing they would never turn to the conventional schools if most of us know.

*(Continued on page 25)*



**WHO IS THE PUPIL?**  
**A child of God,**  
**not a tool of the state.**

**WHO IS THE TEACHER?**  
**A guide,**  
**not a guard.**

**WHAT IS THE FACULTY?**  
**A community of scholars,**  
**not a union of mechanics.**

**WHO IS A PRINCIPAL?**  
**A master of teaching,**  
**not a master of teachers.**

**WHAT IS LEARNING?**  
**A journey,**  
**not a destination.**

**WHAT IS DISCOVERY?**  
**Questioning the answers,**  
**not answering the questions.**

**WHAT IS THE PROCESS?**  
**Discovering ideas,**  
**not covering content.**

**WHAT IS THE GOAL?**  
**Opened minds,**  
**not closed issues.**

**WHAT IS THE TEST?**  
**Being and becoming,**  
**not remembering and reviewing.**

**WHAT IS SCHOOL?**  
**Whatever we choose to make it.**

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BY ALLAN A. GLATTHORN

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# YOU

*So where does that leave you, shuttered up in that huge educational factory called a school? If you can't convince the Foundation to let you start your own school, what can you*

Well, there is a great deal you can do—you and a few like-minded people. Before I turn to specific projects you can work on, let me give you some advice about your general tactics:

■ **1. Make yourself well informed.** Read a new book called *The Open Classroom* by Herbert R. Kohl (published by Vintage Books in paperback for \$1.65). Subscribe to "New Schools Exchange Newsletter," 2840 Hidden Valley Lane, Santa Barbara, Calif., for \$1.00 a month. Read a magazine called "*This Magazine Is About Schools*," available by subscription from 56 Esplanade St. East, Suite 301, Toronto 215, Ontario, Canada. It costs 95¢ a copy, \$3.50 for a year.

■ **2. Organize.** You can't bring about the revolution single-handedly. Form a school club or an out-of-school discussion group or just get together with a few friends who share your ideas about what education might be.

■ **3. Study your own school.** What does it do well? Where is it falling short?

Most suburban schools are doing a good job for the above-average college-bound student but are shutting everyone else out. Talk to parents, sound out graduates. If you really want to be thorough, ask your school administration to let you make an objective survey of the student body.

■ **4. Begin with one important project.** After you have analyzed what's wrong with your school, pick out a project that you think will attack that basic fault. It may be one from the list below—or it might be one that you and your friends think up on your own. The important thing is to focus your energies on one thing you can accomplish, instead of spreading yourself too thin.

■ **5. Work with the establishment.** In the long run you probably get more accomplished if you work with student council, faculty, and school administration. Student council members probably are apathetic, but maybe they will come alive if you presented them with a project. And most schools

administrators aren't black-hearted  
as who hate kids and want to  
the clock back to 1930. Most  
em have the best interests of  
students at heart and are sin-  
y interested in making con-  
sive changes. They just have  
pective different from yours.  
are concerned about faculty,  
ol board, and community pres-  
and are justifiably skeptical  
eas that seem too far out.

**Be prepared for the worst.**  
good to be enthusiastic and  
nistic, but temper those quali-  
with some realistic assessment  
e obstacles you face. You will  
nter a great deal of student  
y and probably much student  
ance, no matter what you un-  
ke. Just keep plugging away,  
you'll eventually meet success.



## Try

Well, with that sermon from the establishment ringing in your ears, here are ten ideas generated by the experimental school experience that you can try:

■ **"FREE SCHOOL DAY."** Pick a day in the spring, just one day when students can do their own thing. Don't turn it into a fun-and-games carnival, but on that day let students teach their own courses, try out their own rules, bring in their own guests speakers, demonstrate their own talents.

■ **FREE-TIME COURSES.** In most schools students have study halls or independent study time. Propose that during such unscheduled time students be allowed to teach their own courses for no grades and no credits, subject, of course, to council approval.

■ **WORK-STUDY PROGRAMS.** Many schools have programs in which potential drop-outs are released from school for a few hours each day in order to take a part-time job, for which they receive some academic credit. The idea is so



# Action

good that you should encourage your school to extend the option to all students. It may be the gifted student in the college preparatory class who could profit most of all from some hard physical labor.

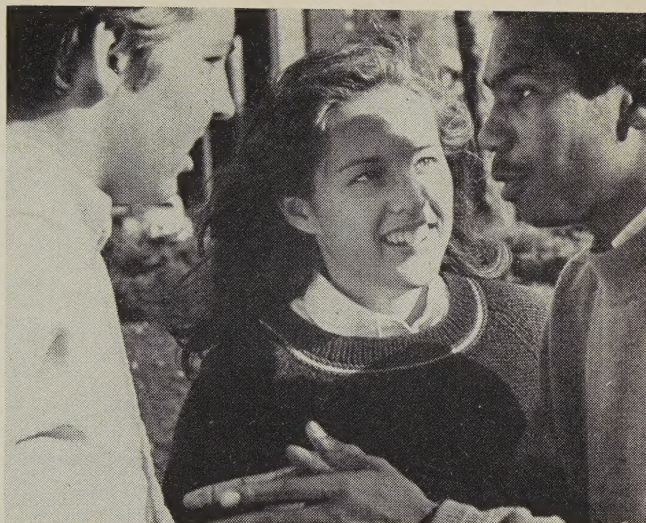
■ **COMMUNITY SERVICE PROJECTS.** Suggests that students get academic credit for performing service projects in their community. And the stress here is on your own community—suburban students should not think it is their mission to “save the ghetto.” The suburbs also need salvation, and people in the ghetto can solve their own problems quite well if they are given the resources. Every community has volunteer work that needs doing—in hospitals, in nursery schools, in homes for the aged, in municipal offices. And such service is so profitable that you ought to get academic credit for it—if credits are still important to you.

■ **STUDENT TUTORING.** If your school doesn't have a student tutoring program, get one started. We have learned by this time that when a student teaches a fellow student, they both learn. And you don't have to limit your efforts to your own school. There are probably some elementary schools nearby where you could help.

■ **STUDENT EVALUATION OF TEACHERS.** Most teachers aren't ready to have students turn in a signed evaluation form which rates their work. However, many teachers in your school go along with the idea of having students complete anonymously an evaluation questionnaire, as long as nobody except the teacher sees the results.

■ **STUDENT CURRICULUM COMMITTEE.** Every school should have a student curriculum committee composed of interested students who would work out ways of evaluating existing courses and propose new courses to the faculty. Such a committee should be an independent committee composed of volunteer students. Most student councils are so bureaucratically cumbersome that the curriculum committee would never even get organized, if it had to be set up by council.

■ **OUT-OF-SCHOOL INDEPENDENT STUDY PROJECTS.** Suggest that a student who wants to be released from school for part of his time to pursue an independent study project in the community should be encouraged to submit a proposal. Such proposals could be reviewed by a student-faculty committee. The committee would assess the student's ability to complete the project, the worth



project, and the amount of re-  
d school time needed. Some of  
students are making their own  
, working with research scien-  
and completing major art  
cts under such an arrangement.  
OPERATIVE COLLEGE STUDY.  
high schools in this country  
close enough to a university or  
mmunity college so that their  
ents could be taking work at  
college. And at least 20% of  
high school senior class can  
le almost any freshman college  
se. And if you can't go to col-  
ask the college to come to you.  
if interested college students  
d present courses at your school  
conduct after-school seminars.  
CORE-FRONT SCHOOL. And as a

last resort and perhaps the biggest  
project you can tackle, see if you  
can interest civic and business lead-  
ers in your community to let you  
and your friends start your own  
school in some unused store or fac-  
tory. Most communities these days  
are obsessed with "keeping kids off  
the street," and if you can convince  
them that your project will do just  
that, they might be very receptive  
to your offer.

And when you open your very  
own store-front school, think of me  
as you hang your motto above the  
door:

***"Learning without schools—  
much better than  
schools without  
learning"***



Our deadline by which creative arts entries must be in the mail (May 1) is fast approaching! By the time you read these words you will have only eighteen days (or less) to get your entry in the mail to us. But, even though the time is short, we hope you will make the effort to send us some of your creative writing, art, photography, or sculpture. Those entries which our judges select will be published in our 1970 Creative Arts issue(s), and will be awarded \$25. So . . . *hurry, hurry, hurry!* ! Just follow the simple rules on the opposite page and join our 1970 Creative Arts Competition.





## **RULES:**

Twenty-five dollars will be given to each young person whose piece of work is reproduced in our 1970 Creative Arts Issue(s) of YOUTH magazine. Entries may be in the following categories:

**CREATIVE WRITING**/We welcome any type of creative writing you wish to submit—poetry, fiction, essay, editorial, humor, satire, true-to-life drama, whatever you feel like writing. Creative Writing entries will be returned.

**ARTWORK**/You may submit any type of art work which can be reproduced in YOUTH magazine. This includes paintings, sketches, mosaics, collages, editorial cartoons, story illustrations, graphic designs, or abstract art expression of your own ideas or feelings. Due to mailing limitations, the size of the art work should not be larger than 12" x 15" or smaller than 4" x 5".

**PHOTOS**/Send us a black and white print of the photo you wish to submit. There is no limitation on subject matter. The print should not be larger than 12" x 15" nor smaller than 4" x 5" in size.

**SCULPTURE**/If you've done a sculpture, mobile, paper folding, or wood carving which you'd like to submit, send us one photo or a group of photos which best present all the dimensions of your work.

### **These are the rules and guidelines:**

1. You must be younger than 20 years of age.

2. Your entry must be your original work. It may be something done as a school assignment, something done for your own enjoyment, or something done especially for the competition—but it must be YOURS.

3. Each person may submit a total of five entries.

4. Each entry must be identified (on the back of the entry itself) with the title of the work, your name, your age, your home address (street, city, and state). We would also be interested in knowing your local church affiliation.

**CREATIVE WRITING ENTRIES WILL NOT BE RETURNED**—so please be sure you keep a copy of your work(s) for yourself.

5. All contributions must be mailed by no later than May 1, 1970.

6. Send your original pieces of creative expression to CREATIVE ARTS AWARDS, YOUTH magazine, Room 806, 1505 Race Street, Philadelphia, Pa. 19102. After the judging is completed, all entries, other than Creative Writing, will be returned.

**CREATIVE ARTS AWARDS**



"THE  
baby's  
PRAYING,"

I said.

"Babies  
don't  
PRAY,"  
he asserted.

No, babies don't recite a set of words  
but their entire life is one of prayer:

- if prayer is looking at the world as new
- if prayer is responsiveness to others
- if prayer is the instant expression  
of feeling, mood, desire . . .

- if prayer is total awareness  
of the universe as whole and one

- if prayer is a sigh too deep for words,  
a grunt too plain for grammar

- if prayer is unself-consciousness
- if prayer is such open sharing

- if prayer is supple, warm, honest, defenseless  
that there is no caste, no enemy, no outside

- if prayer smiles, cries, and may wear dirty diapers
- if prayer is wanting to be held,  
or trusting completely in being held

- if prayer is receptivity

"Whoever does not receive the Kingdom  
of God

like a child

will never enter it,"  
He said.